بسم الله الرحمن الرحيم

افادات: مجلس حضرت مولانا مفتی رضاء الحق حفظہ اللہ تعالی

Majlis lecture of Hadhrat Mufti Ridhā-ul-Ḥaq Sb (DB)

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Homestead Park Jumuʿah Masjid

Johannesburg

الحمدُ للهِ نحمدُهُ ونستعينُهُ ونستغفرُهُ ونؤمنُ بهِ ونتوكلُ عليهِ، ونعوذُ باللهِ من شرورِ أنفسِنا ومن سيئاتِ أعمالِنا، من يهدِهِ اللهُ فلا مضلَّ لهُ ومن يضلِلْه فلا هاديَ لهُ

وأشهدُ أن لا إلهَ إلا اللهُ وحدَهُ لا شريكَ لهُ، وأشهدُ أنَّ سيِّدَنا ومولانا محمّدًا عبدُهُ ورسولُهُ، صلّى اللهُ عليهِ وعلى آلِهِ وصحبِهِ وأزواجه و عترته أجمعين-

Respected scholars, friends, and companions,

Allah **سبحانه وتعالي** has granted us the blessing of performing the Fajr prayer in congregation. As mentioned in a Hadith, both the angels of the night and the angels of the day gather at the time of Fajr. The angels of the night prepare to ascend, while the angels of the day have already arrived. Thus, a person's name is recorded in both registers, that of the night and that of the day.

Similarly, the same happens at the time of ʿAsr (afternoon prayer). At that moment, the angels of the night have arrived, and the angels of the day are preparing to leave. Therefore, during ʿAsr as well, the servant's attendance is recorded twice.

This means that a believer who maintains both Fajr and ʿAṣr in congregation has his attendance registered twice daily by the angels of the night and by the angels of the day.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ:

قَالَ رَسُولُ اللهِ ﷺ:

«يَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، فَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ، فَيَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ -وَهُوَ أَعْلَمُ بِهِمْ-: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ» (رواه البخاريّ)

Abū Hurayrah (ra) reported that the Messenger of Allah ﷺ said:

"The angels of the night and the angels of the day gather together at the prayers of Fajr and ʿAṣr.

Those who have spent the night among you ascend (to the heavens at Fajr), and their Lord, though He knows best, asks them: 'How did you leave My servants?'

They reply: 'We left them while they were praying, and we came to them while they were praying.'" (*Al-Bukhārī).*

Despite the short nights in this season, Allah Almighty has blessed us with the ability to wake up and worship Him.

As the Persian poet says:

عَلی الصَّباح چو مردم بہ کاروبار رَوَند

بلاکشانِ محبت بہ کُوئے یار رَوَند

“At dawn, when people set out for their worldly work or remain lost in the comfort of sleep,

those who are intoxicated with the wine of Divine love turn toward the street of their Beloved.”

The “street of the Beloved” refers to the Masājid, and our greatest Beloved is Allah سبحانه وتعالي Himself.

Allah says:

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“Say: If you truly love Allah, then follow me; Allah will love you.” (*Āl ʿImrān 3:31*)

Whoever loves Allah, turns toward the Masjid and loves the Masjid.

It is mentioned in a Hadith:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ:

"إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا".

قُلْتُ: يَا رَسُولَ اللَّهِ، وَمَا رِيَاضُ الْجَنَّةِ؟

قَالَ: "الْمَسَاجِدُ". قُلْتُ: وَمَا الرَّتْعُ يَا رَسُولَ اللَّهِ؟

قَالَ: "سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ"

(الترمذي #٣٥٠٩)

Abu Hurayrah (ra) reported that the Messenger of Allah ﷺ said:

> “When you pass by the gardens of Paradise, stop and enjoy its fruits and bounties.”
> I asked, “O Messenger of Allah, what are the gardens of Paradise?”
> He said, “They are the Masājid.”
> I asked, “And what does it mean to enjoy them?”

He replied, “To recite: Subḥānallāh (Glory be to Allah), al-ḥamdu lillāh (All praise is due to Allah), lā ilāha illā Allāh (There is no god but Allah), and Allāhu akbar (Allah is the Greatest).”
(*Tirmidhī #3509)*

In another narration, Anas ibn Mālik (ra) reported that the Prophet ﷺ said:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ:

«إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا» قَالُوا: وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: «حِلَقُ الذِّكْرِ»

(رواه الترمذي #٣٥١٠)

“When you pass by the gardens of Paradise, stay there and enjoy its fruits.”
The Companions asked, “O Messenger of Allah, what are the gardens of Paradise?”
He replied, “The gatherings of the remembrance of Allah.”
(*Tirmidhī #3510)*

These Masājid are truly gardens of Jannah for us and their fruits are prayer, recitation of the Qur’an, and the remembrance of Allah.

Anas (r) narrated that the Prophet ﷺ said:

عن أنس رضي الله عنه مرفوعاً: «إن هذه المساجد لا تَصْلُحُ لشيء من هذا البَول ولا القَذَر، إنما هي لِذِكْر الله عز وجل، والصلاة، وقراءة القرآن» [رواه مسلم]

وفي رواية:

"إِنَّمَا وُضِعَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ"

“These Masājid are not suitable for any form of impurity or filth. They are only meant for the remembrance of Allah, for Salah, and for the recitation of the Qur’an.”
And in another narration:

> “Masājid are built only for the purpose for which they were established.”
> (*Ṣaḥīḥ Muslim-Kitāb al-Masājid*)

Alḥamdulillāh, we have not wasted our time. Rather, we have gathered here to listen, to speak, and to remember Allah **سبحانه وتعالي**.

The Sufi teachers have reminded us that a person should neither sleep excessively nor eat excessively, and must stay vigilant against heedlessness. Sleep, they said, should be only to the extent of necessity.

The Messenger of Allah ﷺ used to divide his night into three parts.

During one part of the night, the Prophet ﷺ would engage in gentle, meaningful conversation with his noble wives on matters of Deen and life.

“وكان إذا صلى العشاء يدخل منزله يَسْمُر مع أهله قليلا قبل أن ينام ، يُؤانسهم بذلك صلى الله عليه وسلم” (من تفسير ابن كثير تحت قوله تعالىٰ ‘وعاشروهن بالمعروف’ سورة النساء ١٩)

> “When the Prophet ﷺ performed the ʿ Ishā’ prayer, he would return home and converse gently for a short while with his family before sleeping, bringing them comfort and making them feel at ease.”
> (Tafsīr Ibn Kathīr, commentary on the verse: **‘وعاشروهن بالمعروف’**
> “And live with them in kindness” (*Sūrah al-Nisāʾ, 4:19)*

And during another portion of the night, he would call upon some of his close Companions for training, guidance, and discussion of the affairs of the Ummah.

عَنْ عُمَرَ رضي الله عنه قَالَ : " كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ اللَّيْلَةَ كَذَلِكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ ، وَأَنَا مَعَهُ " (رواه أحمد والترمذي)

Umar (ra) reported:

"The Messenger of Allah ﷺ would spend part of the night with Abū Bakr (ra), discussing the important matters of the Muslims — and I would be with them."

(*Musnad Aḥmad, Tirmidhī)*

According to one narration, the Prophet ﷺ would dedicate a portion of the night for rest, and another portion for worship, for without sufficient rest, a person cannot sustain effort or productivity, nor function properly.

فَنَامَ رَسُولُ الله صلى الله عليه وسلم حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ وفي آخره: ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، حَتَّى أَتَاهُ الْمُؤَذِّنُ، فَقَامَ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

(البخاري عن ابن عباس رضي الله عنهما – باب قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدَثِ وَغَيْرِهِ #١٨٣، كتاب الوضوء) (٦)

> "The Messenger of Allah ﷺ slept until the middle of the night or slightly before or slightly after. At the end of the narration, it is mentioned that after he prayed his allotted prayers, he prayed the Witr prayer, then lay down again and rested until the mu'adhdhin came to him. Thereupon, the Prophet ﷺ got up, prayed two light rakʿahs (the Sunnah of Fajr), and went out to lead the Fajr prayer.
>
> (*Ṣaḥīḥ al-Bukhārī, narrated by Ibn ʿAbbās, #183)*

Only Allah Almighty is free of the need for sleep, as He says in Āyat al-Kursī:

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

> “Neither drowsiness overtakes Him, nor sleep.” (Sūrah al-Baqarah, 2:255)

Similarly, when the believers enter Paradise, they will not need sleep at all. As the ʿUlamāʾ of Tablīgh often say:

“The world is the place for effort, the grave is the place for sleep, and Jannah is the place for comfort and delight.” **(2)**

Allah سبحانه وتعالي says:

ٱلَّذِىٓ أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ

> (The people of Jannah shall say):
> “He who, by His grace, has settled us in the Home of Eternity, where no weariness will touch us, nor will any fatigue afflict us.” *(Sūrah Fāṭir, 35:35)*

Ibn Kathīr explains:

لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ
أي: لا يمسنا فيها عناء ولا إعياء.
والنصب واللغوب كل منهما يستعمل في التعب.

Meaning: “We will experience no hardship or exhaustion there. Both the words **نصب** and **لغوب** are used to describe fatigue or weariness.”

He further says:

> “It means that both physical and spiritual fatigue will be removed from the people of Paradise.
> During their lives in the world, they would tire themselves in worship; when they enter Paradise, all burden and toil will be lifted from them, and they will dwell in everlasting comfort.
> As Allah says:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

‘Eat and drink in satisfaction for what you used to do in days gone by.’
(Sūrah al-Ḥāqqah, 69:24)

And in another narration it is stated:

الدارقطني، عن جابر بن عبد الله رضي الله عنه قال: قيل يا رسولَ اللهِ، أَيَنامُ أهلُ الجنةِ؟ قال: لا، النَّومُ أَخُو الموتِ، والجنةُ لا موتَ فيها. (كتاب التذكرة، للقرطبي ص ٩٩٦)

Jābir ibn ʿAbdullāh (may Allah be pleased with him) reported that it was said to the Messenger of Allah ﷺ:

“O Messenger of Allah, will the people of Paradise sleep?”

He replied:

“No. Sleep is the brother of death, and there is no death in Paradise.”

(*Al-Tadhkirah of al-Qurṭubī, p. 996)*

In summary: The Prophet’s ﷺ Nightly Routine:

The Messenger of Allah ﷺ divided his night into three parts: a portion for rest — though even then he would spend some of it advising senior Sahābah and assigning religious responsibilities; a portion for his noble wives and their care; and a portion for the worship of Allah. When the final third of the night ended and his worship was complete, he would rest briefly, allowing physical strength to return for the day’s service of Dīn.

Qaylūlah

The Prophet ﷺ and his noble Companions (ra) also had the practice of taking a short midday rest, known as Qaylūlah. Qaylūlah refers to a brief nap or rest taken around noon. **(3)**

عن أنس رضي الله عنه، أن النبي صلى الله عليه وسلم قال: قِيلُوا فَإِنَّ الشَّيْطَانَ لَا يَقِيلُ (رواه الطبراني في المعجم الأوسط)

Anas (ra) reported that the Prophet ﷺ said:

> "Take a midday nap, for indeed Shayṭān does not take a nap."
> (*al-Ṭabarānī, al-Muʿjam al-Awsaṭ)*

At the same time, those who were true seekers of knowledge would remain busy learning even during the noon hours. ʿAbdullāh ibn ʿAbbās (ra) would sit by the doors of the Anṣār and Muhājirīn at noon in pursuit of knowledge.

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

إِنَّهُ كَانَ الْحَدِيثُ لَيَبْلُغُنِي عَنِ الرَّجُلِ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، قَدْ سَمِعَهُ مِنْ رَسُولِ اللهِ ﷺ، فَآتِي بَابَهُ وَهُوَ قَائِلٌ، فَأَتَوَسَّدُ رِدَائِي عَلَى بَابِهِ، فَتَسْفِي الرِّيحُ عَلَيَّ مِنَ التُّرَابِ،فَيَخْرُجُ فَيَرَانِي، فَيَقُولُ: يَا ابْنَ عَمِّ رَسُولِ اللَّهِ ﷺ، مَا جَاءَ بِكَ؟ مَا حَاجَتُكَ؟ فَأَقُولُ: حَدِيثٌ بَلَغَنِي تَرْوِيهِ عَنْ رَسُولِ اللَّهِ ﷺ. فَيَقُولُ: أَلَا أَرْسَلْتَ إِلَيَّ؟

فَأَقُولُ: أَنَا أَحَقُّ أَنْ آتِيَكَ.

(المستدرك للحاكم ، ج ٣، ص ٥٣٨، رقم ٦٢٩٤)

> "Saʿīd ibn Jubayr narrated from Ibn ʿAbbās (ra), who said:"
> He said: "If I heard that a Companion of the Messenger of Allah ﷺ had narrated a ḥadīth, I would go to his door while he was resting at midday. I would lay my cloak at his doorstep and wait as the wind blew dust over me. When he came out and saw me, he would say, 'O cousin of the Messenger of Allah ﷺ, what brings you here? What do you need?' I would reply, 'A ḥadīth has reached me that you narrate from the Messenger of Allah ﷺ.' He would say, 'Could you not have sent for me?' I would answer, 'I am more deserving of coming to you myself. I did not come to burden you, I came to seek knowledge.'
> (*al-Mustadrak lil-Ḥākim, vol. 3, p. 538, ḥadīth no. 6294)*

He would stand under the scorching sun and we know how severe the Arabian heat can be ,yet because of such dedication, Allah granted him vast knowledge. At the time of the Prophet's ﷺ passing, Ibn ʿ Abbās was only thirteen years old, yet more than 1,660 Ahadith are narrated from him.

Masrūq said:

عن مسروق قال: كُنتَ إِذَا رَأَيْتَ ابْنَ عَبَّاسٍ، قُلْتَ: أَجْمَلُ النَّاسِ، فَإِذَا نَطَقَ، قُلْتَ: أَفْصَحُ النَّاسِ، فَإِذَا تَحَدَّثَ، قُلْتَ: أَعْلَمُ النَّاسِ.

(سير أعلام النبلاء ج ٣، ص ٣٥٢)

"If you saw Ibn ʿ Abbās, you would say: **'أَجْمَلُ النَّاسِ'** ,the most handsome of people.

When he spoke, you would say: **'أَفْصَحُ النَّاسِ'** , the most eloquent of people.

And when he discussed matters, you would say: **أَعْلَمُ النَّاسِ**, the most knowledgeable of people." (*Siyar Aʿlām al-Nubalāʾ, vol. 3, p. 352)*

In short, the time after Fajr prayer is among the best times for Dhikr, recitation, and study. It is generally not appropriate to sleep at that time. However, in European countries where nights are very short, some people take a short rest after Fajr, which their ʿ Ulamāʾ lightheartedly call "Fajrūlah," or at times rest even after ʿ Aṣr, due to the long daylight hours.

Alḥamdulillāh, in our country, South Africa, the climate is moderate and Allah سبحانه وتعالي has blessed us with countless bounties. We should always express gratitude, for when a person is grateful, Allah increases His blessings. In this land, the day and night are nearly equal, and the weather remains pleasant most of the year. Even in summer, unlike other hot countries, the heat is not suffocating; and by Allah's grace, the weather generally stays

balanced; the cold is not extreme, it does not snow, and the heat is mild.

Above all, freedom of religion is one of the greatest blessings in this country. In many Muslim countries, even in those to which we travel for Ḥajj and ʿUmrah religious work cannot be done freely. Yet here, Muslims can live and practice their faith, individually, collectively, and legally with peace and freedom.

Individual Life and Religious Freedom

Alḥamdulillāh, here we can perform our prayers, fast in Ramadan, choose modest clothing, and practice the Sunnah of the Prophet ﷺ freely. If a Muslim grows a beard, many people respect him. In some countries, however, this is not the case; there, a person with a beard is viewed with suspicion, almost as a criminal, by the authorities, though keeping the beard is the Sunnah of the Prophet ﷺ and of all the Prophets (peace be upon them).

The Prophet ﷺ said that this is the distinguishing practice of the Muslims:

عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
«أحْفُوا الشَّوَارِبَ وأَعْفُوا اللِّحَى». (صحيح مسلم)

> “Trim the moustaches short and let the beards grow.”
> (*Ṣaḥīḥ Muslim)*

Some completely remove the moustache, while others keep it neatly trimmed. Either way, maintaining one’s hair and clothing according to the Sharīʿah is part of personal practice, and in this country we are free to do so.Hence, we must express gratitude to Allah Almighty for this freedom and blessing.

An Uplifting Incident of Uncompromising Īmān

One of our friends held a high position in a major company. After his arrival, the company prospered greatly, and he was given a

large salary and many benefits. One day, the owner of the company said to him,

> “You often travel abroad for meetings; it would be better if you wore a suit and tie.”

He always dressed in traditional shalwar qamīṣ, and replied,

> “I will think about it and let you know.”

A few days later, he said to the owner,

> “I have decided to resign. However, I do not wish to harm the company. Please appoint someone to work alongside me, and I will train him in everything within two months.”

The owner, surprised, said,

> “You receive such a high salary and privileges and you are resigning just because of clothing?”

He replied,

> He replied, “I have made my decision. I am a Muslim, and I do not wish to cause you any loss, so please appoint someone with me so I can train him within two months. However, I cannot compromise on my faith.”

This incident is a clear example that in our country such pressure does not exist. Here, no one forces us to replace our traditional dress with Western clothing. Allah Taʿālā has blessed us with a beautiful and free land.

May Allah سبحانه وتعالي remove from this country all causes of theft, robbery, and disorder, and establish lasting peace and safety. In every other respect, this country is one of Allah’s great blessings, truly worthy of gratitude.

This land is praiseworthy both for its climate and its economy. Fruits, food, and comforts are available in abundance. If you visit a fruit shop, it seems as if the fruits of an entire district are gathered in one place.Moreover, there are madāris (seminaries), masājid, makātib (Islamic schools), khānqāhs (spiritual centers), the work of the Tablīgh Jamāʿah, and various religious organizations, all of which are great blessings of Allah Taʿālā.These are the results of the sacrifices and efforts of those pious ʿUlamāʾ who first came to this country. They served the Dīn on small salaries, endured hardships, bore people's harsh words and criticism with patience, and even spent part of their own income for the sake of Dīn.

It is through the blessing of their sacrifices that today, such Islamic institutions are established here where students from all over the world come to study, though once, such a possibility was unimaginable.

In short, today we are gathered through the bond of Īmān, engaged in religious work, and all of this is solely through the grace and mercy of Allah Taʿālā. Therefore, we must remain grateful to Allah سبحانه وتعالي in all circumstances.

The Honour of the Awliyāʾ and the Simplicity of the Rightly Guided Caliphs

Today, you have listened to a ḥadīth Qudsī in which the Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللهَ قَالَ:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ (البخاري)

“Allah says: Whoever shows hostility to a friend (Walī) of Mine, I have declared war against him.”
(*Ṣaḥīḥ al-Bukhārī)*

These are the Awliyāʾ of Allah and the Sahābah (Companions) of the Prophet ﷺ who upheld the Dīn with strength and sincerity. The Khulafāʾ al-Rāshidīn, Abū Bakr al-Ṣiddīq (ra), ʿUmar al-Fārūq (ra), ʿUthmān al-Ghanī (ra), and ʿAlī al-Murtaḍā (ra), were the rightly guided caliphs under whose leadership the Sharīʿah was enforced with full vigor, and religious work was marked by sincerity and simplicity.

The Simplicity of ʿUmar (ra)

Amīr al-Muʾminīn ʿUmar (ra) was firmly opposed to any form of luxury or distinction among governors and officials that would separate them from the common people. Whenever he appointed a governor to a region, he would set specific conditions for them:

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ إِذَا بَعَثَ عُمَّالَهُ شَرَطَ عَلَيْهِمْ أَنْ لَا تَرْكَبُوا بَرْذَوْنًا، وَلَا تَأْكُلُوا نَقِيًّا، وَلَا تَلْبَسُوا رَقِيقًا، وَلَا تُغْلِقُوا أَبْوَابَكُمْ دُونَ حَوَائِجِ النَّاسِ، فَإِنْ فَعَلْتُمْ شَيْئًا مِنْ ذَلِكَ فَقَدْ حَلَّتْ بِكُمُ الْعُقُوبَةُ، ثُمَّ يُشَيِّعُهُمْ.

رَوَاهُمَا الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ. (مِرْقَاةُ الْمَفَاتِيح شَرْحُ مِشْكَاةِ الْمَصَابِيح، ج ٦، ص ٢٤٢٥، بَابُ مَا عَلَى الْوُلَاةِ مِنَ التَّيْسِيرِ)

“When ʿUmar ibn al-Khaṭṭāb (ra) would appoint governors, he would stipulate the following conditions:
Do not ride fine horses, do not eat finely sifted flour, do not wear soft luxurious garments, and do not shut your doors against the needs of the people. If you do any of these, you will deserve punishment.”

Then he would personally accompany them for some distance to bid them farewell.”
(*Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ, vol. 6, p. 2425)*

On one occasion, ʿ Umar (ra) received news that one of his governors had begun wearing soft, fine clothing. He summoned him and said,

> “I have heard that you wear soft garments?”

The man replied,

> “Yes, I do,”

because it was not ḥarām; such clothing is permissible in Sharīʿ ah. In Islamic law, only silk is prohibited for men. Similarly, garments that hang below the ankles or resemble women’s clothing are makrūh (disliked). All other types of clothing, whether soft or rough are permissible.

ʿ Umar (ra) then said,

> “This is not suitable for you. You must adopt simplicity in your lifestyle. From now on, you will herd sheep for six months.”

And indeed, he herded sheep for six months because ʿ Umar (ra) would not tolerate any act that contradicted simplicity and humility.This was the spirit of honesty, simplicity, and piety that characterized the Khulafāʾ al-Rāshidīn.

The Incident of ʿ Umar (ra) and His Son Ibn ʿ Umar (ra)

Once, ʿ Umar (ra) visited the home of his son.

عَنِ الْحَسَنِ قَالَ:

دَخَلَ عُمَرُ عَلَى عَاصِمِ بْنِ عُمَرَ، وَهُوَ يَأْكُلُ لَحْمًا، فَقَالَ: مَا هَذَا؟ قَالَ: قَرِمْنَا إِلَيْهِ. فَقَالَ: أَوَكُلَّمَا قَرِمْتَ إِلَى شَيْءٍ أَكَلْتَهُ؟ كَفَى بِالْمَرْءِ سَرَفًا أَنْ يَأْكُلَ كُلَّ مَا اشْتَهَى (كتاب الزهد لابن المبارك)

Al-Ḥasan narrated:

ʿ Umar ibn al-Khaṭṭāb (ra) once entered upon his son ʿ Āṣim ibn ʿ Umar (ra) while he was eating meat.

ʿ Umar (ra) asked, “What is this?”

ʿ Āṣim (ra) replied, “We craved and desired it.”

ʿ Umar (ra) said, “Is it that whenever you desire something, you eat it? It is sufficient extravagance for a person that he eats everything he craves.”

(*Kitāb al-Zuhd by Ibn al-Mubārak)*

In another narration, it is mentioned that once ʿ Umar (ra) visited the house of his son ʿ Abdullāh ibn ʿ Umar (ra). Ibn ʿ Umar (ra) said,

> “Father, the food is ready, please sit and eat with us.”

By coincidence, the meal contained meat cooked with ghee (clarified butter). ʿ Umar (ra) said,

> “I smell the aroma of ghee in this! Has ghee been added to it?”

Ibn ʿ Umar (ra) replied,

> “Yes, when I went to buy meat in the market, I couldn’t find any that had fat on it. So I bought one dirham worth of ghee and mixed a little of it into the meat.”

ʿ Umar (ra) said,

> “In the time of the Messenger of Allah ﷺ, these were two separate dishes ,ghee was served separately, and meat separately. I will not eat this.”

Ibn ʿ Umar (ra) said,

> “Father, please eat it today; I will not do this again.”

ʿ Umar (ra) replied,

> “If I eat it today, that in itself would be the start of indulgence. No, I will not eat it even today.”

So he refused the meal and left the house.

Such was the extent of his simplicity and self-discipline.

The Journey and Conquest of Bayt al-Maqdis

When the priests of Bayt al-Maqdis (Jerusalem) said, “We will only agree to a truce if we see your Amīr al-Muʾminīn,” Abū ʿUbaydah ibn al-Jarrah (ra), Khālid ibn al-Walīd (ra), and ʿAmr ibn al-ʿĀṣ (ra) wrote a letter to ʿUmar (ra):

> “If you come to Bayt al-Maqdis, the city will be conquered immediately.”

ʿUmar (ra) consulted the Companions. ʿAlī (ra) said,

> “You are at risk; you should not go.”

But other Companions insisted,

> “You should go, for the priests themselves have requested your presence.”

At that time, ʿUmar (ra) possessed only one garment which had seventeen patches on it. Reports describing his clothing appear in multiple narrations, all highlighting his simplicity, asceticism, and humility.

قَالَ الحَسَنُ: خَطَبَ عُمَرُ النَّاسَ، وَعَلَيْهِ إِزَارٌ فِيهِ اثْنَتَا عَشْرَةَ رُقْعَةً، مِنْهَا أَدَمٌ.

قَالَ أَبُو عُثْمَانَ النَّهْدِيُّ: رَأَيْتُ عُمَرَ يَرْمِي الجَمْرَةَ، وَعَلَيْهِ إِزَارٌ مُرَقَّعٌ بِقِطْعَةِ جِرَابٍ.

وَقَالَ عَلِيٌّ: رَأَيْتُ عُمَرَ يَطُوفُ بِالكَعْبَةِ، وَعَلَيْهِ إِزَارٌ فِيهِ إِحْدَى وَعِشْرُونَ رُقْعَةً، فِيهَا مِنْ أَدَمٍ.

(*al-Kāmil fī al-Tārīkh, Ibn al-Athīr, vol. 2, p. 433)*

> al-Ḥasan said: "ʿ Umar (ra) delivered a sermon wearing a lower garment with twelve patches, some of leather."
>
> Abū ʿ Uthmān al-Nahdī said: "I saw ʿ Umar (ra) stoning the jamarāt, wearing a garment patched with pieces of a sack."
>
> ʿ Alī (ra) said: "I saw ʿ Umar (ra) performing ṭawāf of the Kaʿ bah in a garment with twenty-one patches, some of leather."

When ʿ Umar (ra) prepared to depart for Bayt al-Maqdis, ʿ Alī (ra) suggested,

> "Wear a new garment."

ʿ Umar (ra) replied,

> "Allah granted us honor through Islām, not through clothing."

Although it is permissible and established in the Sunnah to wear good clothing to receive guests, ʿ Umar (ra) maintained his lifelong simplicity.

The Silk Garment and the Prophet's ﷺ Teaching

عَنِ ابْنِ عُمَرَ قَالَ: أَخَذَ عُمَرُ جُبَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ...فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ibn ʿ Umar (ra) narrated that once, a fine silk cloak appeared in the marketplace of Madinah.ʿ Umar (ra) took the silk cloak from the market, brought it to the Messenger of Allah ﷺ and said:

"فَقَالَ يَا رَسُولَ اللَّهِ ابْتَعْ هَذِهِ تَجَمَّلْ بِهَا لِلْعِيدِ وَالْوُفُودِ"

> “O Messenger of Allah, buy this and wear it for ʿEid and when receiving delegations.”

The Prophet ﷺ replied:

> **“إِنَّمَا هَذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ...”**

> “This is the clothing of one who has no share (of goodness) in the Hereafter” **(4)**

(*Ṣaḥīḥ al-Bukhārī, Kitāb al-ʿĪdayn #948*)

ʿUmar (ra) remained committed to simplicity throughout his life and caliphate.

When ʿUmar (ra) prepared to leave for Bayt al-Maqdis, ʿAlī (ra) asked ʿĀʾishah (ra) to advise him to wear new clothes. From behind the veil, she requested him, but ʿUmar (ra) declined the request and responded by describing the simple and ascetic life of the Prophet ﷺ so movingly that both he and ʿĀʾishah (ra) began to weep.

Thus, wearing his patched garment with seventeen patches, he mounted his camel. He agreed with his servant that they would alternate: one stage he would ride and the servant would walk, and the next stage the servant would ride and he would walk.

As they approached Bayt al-Maqdis, it happened to be the servant’s turn to ride. ʿUmar (ra) held the camel’s rope and walked barefoot. The priests were watching from the walls. When they saw him in this state, they exclaimed:

> “This is indeed the true Amīr al-Muʾminīn!” **(5)**

(*For details: al-Bidāyah wa al-Nihāyah, vol. 7, “The Conquest of Bayt al-Maqdis by ʿUmar ibn al-Khaṭṭāb”)*

The Rightly Guided Caliphs and the Righteous Caliphs After Them

Some people think that the caliphate ended with the four Khulafāʾ al-Rāshidīn, and that there was no caliphate thereafter. This is incorrect. The caliphate continued after them as well, although those who came later were not equal in rank to the four complete Rightly Guided Caliphs. Abū Bakr al-Ṣiddīq (ra), ʿUmar al-Fārūq (ra), ʿUthmān al-Ghanī (ra), and ʿAlī al-Murtaḍā (ra). Their rank remains the highest. The caliphs who came after them were righteous caliphs, but their station did not reach the level of these four.

The lives of these noble Companions were simple, filled with love for the Sunnah of the Prophet ﷺ, and driven by a burning desire to establish the Dīn. They did not leave their homelands for worldly gain, but for the spread of Islām. Although later on Allah Taʿālā blessed some of them with great wealth, such as ʿUthmān (ra) and ʿAbd al-Raḥmān ibn ʿAwf (ra), their true intention was always service to the Dīn.

It was with this spirit that the Sahābah (Companions) travelled to Shām, Yemen, and Iraq. Bilāl (ra) travelled to Shām and is buried there. Likewise, Wahshī ibn Ḥarb (ra) ,the man who killed Ḥamzah (ra) during the Battle of Uḥud, and later accepted Islām is also buried in Shām.

Two reports are mentioned regarding him.

The first states that when he accepted Islām and came before the Prophet ﷺ, the Prophet allegedly spat on his face and said:

"لَا تُرِنِي وَجْهَكَ"

"Do not show my your face"

However, this narration is weak and rejected. The muḥaddithīn have clarified that its chain contains Muṣʿab ibn Wāḍiḥ, a narrator who is matrūk (abandoned).

The authentic narration, recorded in Ṣaḥīḥ al-Bukhārī, is as follows:

"...حَتَّى قَدِمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَآنِي قَالَ " آنْتَ وَحْشِيٌّ ". قُلْتُ نَعَمْ. قَالَ " أَنْتَ قَتَلْتَ حَمْزَةَ ". قُلْتُ قَدْ كَانَ مِنَ الأَمْرِ مَا بَلَغَكَ. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تُغَيِّبَ وَجْهَكَ عَنِّي ". قَالَ فَخَرَجْتُ،..."

(*Ṣaḥīḥ al-Bukhārī, Kitāb al-Maghāzī, #4072-* باب قتل حمزة بن عبد المطلب *)*

The Prophet ﷺ said to him:

"فَهَلْ تَسْتَطِيعُ أَنْ تُغَيِّبَ وَجْهَكَ عَنِّي"

"If you are able, then keep yourself hidden from me and do not appear before me"

Meaning:

> "...because when I see you, I may remember my uncle Ḥamzah's martyrdom, and something of discomfort may enter my heart regarding you and if such a feeling entered my heart, it would be harmful for you."

This is the correct and authentic report.

The Blessings of the Awliyāʾ and Their Service to the Dīn

Just as the noble Companions (ra) spread the religion, so too did the Awliyāʾ (the saints of Allah) serve the Dīn in various ways in the generations that followed. In this regard, an incident from the life of Shaykh Abū al-Ḥasan Kharaqānī (ra) is often mentioned.

This incident took place in the time of Sultan Maḥmūd Ghaznawī. The Sultan once went to visit Abū al-Ḥasan Kharaqānī (ra) and became deeply devoted to him. When Maḥmūd Ghaznawī later intended to launch an expedition into India after various Hindu kings had carried out attacks upon Afghanistan, Abū al-Ḥasan Kharaqānī (ra) gifted him his khirqah (cloak).

A khirqah refers to the special jubbah (cloak) that a spiritual master would bestow upon a disciple. When that disciple himself

became a shaykh, he would pass the same cloak on to his own disciple. In this way, a single khirqah would be handed down through generations, eventually becoming worn and tattered. For example, the khirqah of Shaykh ʿAbd al-Qādir Jīlānī (ra) was passed on to his son, then his grandson, and later to those connected to his lineage and Silsilah (spiritual way). As time passed, that cloak became old and torn, and patches were sewn onto it for the word اخترق means “to be torn” ,and this is the origin of the term khirqah.

The Blessing of the Khirqah and the Victory of Maḥmūd Ghaznawī

When Abū al-Ḥasan Kharaqānī (ra) presented the khirqah to Maḥmūd Ghaznawī, he said:

“This will be of benefit to you.”

During the battles in Rajputana, Mewat, and Punjab, when the Muslim army was outnumbered and felt weakened, Sultan Maḥmūd Ghaznawī performed wuḍūʾ, prayed Tahajjud for a long while, placed the khirqah before him, and wept in supplication:

> “O Allah, through the blessing, wasīlah and spiritual grace of this cloak, protect the honor, lives, and faith of the Muslims, and grant us victory and help.”

When morning came, a fierce storm with rain and darkness spread across the battlefield. Confusion overtook the idolaters, their ranks scattered, and when the Muslims attacked, the enemy was defeated. Thus, a great victory was granted to the Muslims.

Later, Sultan Maḥmūd Ghaznawī wrote a letter to Abū al-Ḥasan Kharaqānī (ra):

> “Allah granted us victory through the blessing of your khirqah. Our effort was immense — but the khirqah was with us as well.”

Abū al-Ḥasan Kharaqānī (ra) responded disapproving:

> "You did not show the true respect of my cloak! Your real duʿā should have been: 'O Allah, through the blessing of this cloak, grant Islām and guidance to these hundreds of thousands of non-Muslims.' That should have been your prayer!
> The true purpose is not simply war that we overcome and they are defeated, the true purpose is the spread of Allah's dīn."

This is the very spirit seen in the work of the Tablīgh Jamāʿah: to invite non-Muslims to Islam, and to keep Muslims firm upon their faith, this is the real purpose of our lives.

If dīn is established, the world will naturally become correct and upright and if dīn is absent, then the world, despite all its glitter, is empty and meaningless.

The Story of Sulaymān (ʿAlayhi al-Salām) and Bilqīs

When Nabī Sulaymān (ʿalayhi al-salām) invited Bilqīs to Islam, his true purpose was to guide her to the path of dīn. As for worldly power — she already had plenty of it.

As Hudhud said:

إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ

> "I found a woman who rules over them, who has been given everything, and she possesses a magnificent throne."
> *(Al-Naml: 23)*

Regarding **إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ**, the tanwīn on **امرأة** indicates honor and greatness — she was a woman of immense status and power.

تَمْلِكُهُمْ

Hudhud expresses amazement that she was their queen,

وَأُوتِيَتْ مِن كُلِّ شَيْءٍ

This statement shows that she had every worldly resource at her disposal, economic strength and political stability,

وَلَهَا عَرْشٌ عَظِيمٌ

This points to her powerful kingdom and grand throne,

Yet,

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ

“I found her and her people prostrating to the sun instead of Allah.”

Bilqīs and her people were immersed in shirk and devoid of true faith. Nabī Sulaymān (ʿalayhi al-salām) demonstrated that worldly power and possession without dīn is worth nothing. He made effort for her guidance, and through his daʿwah and steadfastness, Bilqīs embraced Islam.

As for the question of whether Nabī Sulaymān (عليه السلام) married her or not, that is a historical discussion.There is no reliable evidence for this in the authentic books of ḥadīth.There is mention of early scholars who would simply make a duʿā in the nikāḥ khutbah, saying:

> “O Allah, place between these spouses the kind of love You placed between Sulaymān (ʿalayhi al-salām) and Bilqīs.”

This was merely a duʿā of comparison, not proof of marriage.

The Core Message is Daʿwah to Guidance

The real purpose is always to call people to dīn, this was the path of the noble Companions (ra).

When the Messenger of Allah ﷺ sent ʿAlī (ra) for the victory of Khaybar, he did not tell him to conquer and humiliate the enemy. Instead, he spoke of guidance. He said:

“فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ ”.

(*Sahīh al-Bukhārī, 4210#* باب غزوة خيبر)

> “By Allah, if Allah guides even one person through you, it is better for you than red camels.” **(6)**

Similarly, when the Prophet ﷺ sent Jarīr (ra) to Yemen, where a false temple had been built to compete with the Kaʿbah, he made the following duʿā for him:

“ اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا ”.

(*Sahīh al-Bukhārī – 4357#* باب غزوة ذي الخلصة)

> “O Allah, grant him firmness, make him rightly guided and make him a guide for others.” **(7)**

A point truly worthy of deep reflection:

The Prophet ﷺ said “**هَادِيًا**” (a guide to others) before “**مَهْدِيًّا**” (one who is guided), even though naturally one is guided first and THEN guides others.

In this sequence lies an indication:

The Ummah of Muhammad ﷺ has been honored with the responsibility of guiding others.

Closing Supplication

May Allah **سبحانه وتعالي** accept this gathering of dhikr and remembrance in this blessed masjid.

May He reward, in the best of ways, all those who organized, permitted, and supported this gathering.May He fill all of us with the light and blessings of this assembly,and make us instruments for spreading His guidance.

Āmīn.

An excerpt from the Letters of Faqīh al-Ummat, Hadhrat Muftī Mahmūd Ḥasan Gangohī (ra)

(”*Adapted from “Maktūbāt-e-Faqīh al-Ummat*)

After bayʿah, Hadhrat Muftī Ṣāḥib (ra) would say that after īmān, the most essential thing for a Muslim is ṣalāh.

One must perform ṣalāh in congregation, with strict punctuality upon the first takbīr (takbīr ūlā).

Thereafter, he emphasized steadfastness upon three practices:

1. The Third Kalimah

سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَلَا إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ

2. Istighfār

أَسْتَغْفِرُ اللهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

or: **أَسْتَغْفِرُاللهَ الْعَظِيمَ**

or the brief form: **أَسْتَغْفِرُ اللهَ**

He advised reading one hundred istighfārs daily.

3. Durūd Sharīf (صلوات)

Any form of durūd may be read — or the durūd of ṣalāh:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلِّمْ

And in the word **“آل”**, one should intend:

- the noble male Companions (ra),

- the female Companions (ra),
- the pure wives of the Prophet ﷺ,
- the blessed daughters of the Prophet ﷺ,
- and all the Tābiʿīn and the entire Ummah of Muhammad ﷺ.

Thus, everyone becomes included in “آل.”

He advised reading three tasbīḥs (300 times) of each of the three practices — morning and evening.

Emphasis on Qur’an Recitation

Muftī Ṣāḥib (ra) would say:

Those who have completed reading the Qur’an should ensure daily recitation of some portion.The ʿulamā’ and people of knowledge should combine recitation with translation and study.Those who do not know the translation should at least recite the Arabic text, for recitation has countless spiritual benefits.

The Messenger of Allah ﷺ and the Companions (ra) would recite Qur’an while walking and moving about.

For ḥuffāẓ and students of knowledge, he advised attempting to recite three juz daily in their prayers:

- In the sunnahs before Ẓuhr: one juz
- In the sunnahs and nawāfil after Ẓuhr: half a juz
- In the sunnahs before ʿAṣr: half a juz
- In the nawāfil after Maghrib: one juz

If someone cannot manage this, then he must at least commit to one juz daily — either after Maghrib or at any convenient time.

Steadfastness and Consistency

Muftī Ṣāḥib (ra) would say:

> “Consistency and spiritual discipline is the real objective. Once consistency becomes firm and the heart seeks further progress, then one may seek additional guidance.”

For this reason, when the Messenger of Allah ﷺ took bayʿah from the Companions (ra), it included bayʿat al-istiqāmah, an oath of remaining firm upon one’s practices.

May Allah سبحانه وتعالي grant us steadfastness and the ability to remain punctual in these practices.

وَصَلَّى اللّٰهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

Footnotes:

(1)

عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّهُ، بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَهِيَ خَالَتُهُ فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ، فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَى، يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، حَتَّى أَتَاهُ الْمُؤَذِّنُ، فَقَامَ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

(رواه البخاري، كتاب الوضوء، باب قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدَثِ وَغَيْرِهِ، #١٨٣)

Kuraib, the freed slave of Ibn ʿAbbās, narrates that ʿAbdullāh ibn ʿAbbās (ra) informed him that he spent one night in the house of Maymūnah (ra), the wife of the Prophet ﷺ and his (Ibn ʿAbbās's) maternal aunt.

He says:"I lay across the width of the pillow, while the Messenger of Allah ﷺ and his wife lay along its length. The Messenger of Allah ﷺ slept until the middle of the night — or slightly before it, or slightly after it. Then the Messenger of Allah ﷺ awoke and sat up, wiping the sleep from his face with his hand.He then recited the last ten verses of Sūrat Āl ʿImrān. After that, he went to a water-skin that was hanging and performed wuḍūʾ from it, perfecting his wuḍūʾ. Then he stood and began to pray.

I (Ibn ʿAbbās) also got up and did exactly what he had done. Then I went and stood on his left side. He placed his right hand upon my head and took hold of my right ear, gently twisting it. Then he prayed two rakʿahs, then two rakʿahs, then two rakʿahs,

then two rakʿahs, then two rakʿahs, then two rakʿahs — then he prayed witr.After that, he lay down until the mu'adhdhin came to him. He arose, prayed two light rakʿahs (the Sunnah of Fajr), then went out and led the Fajr prayer."

(Sahih al-Bukhārī, Kitāb al-Wuḍūʾ #183)

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(2)

عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَشْرَبُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَمْتَخِطُونَ، وَلَا يَبُولُونَ، وَلَكِنْ طَعَامُهُمْ ذَلِكَ جُشَاءٌ كَرِيحِ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا تُلْهَمُونَ النَّفَسَ». (رواه مسلم ٢٨٣٥)

Jābir (ra) narrates that the Messenger of Allah ﷺ said:

"The people of Paradise will eat and drink therein, but they will not relieve themselves , nor blow their noses, nor urinate. Rather, their food will come out as a fragrant emission like the scent of musk. They will be inspired to glorify Allah (tasbīḥ) and to praise Him (taḥmīd) just as you are inspired to breathe."

(Sahih Muslim, 2835)

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(3)

القيلولة هي: النوم نصف النهار، قال الفيومي في المصباح المنير: قال يقيل قيلا وقيلولة: نام نصف النهار، والقائلة وقت القيلولة.
قال تعالى:
"وحين تضعون ثيابكم من الظهيرة" (سورة النور ٥٨)
قال ابن كثير: أيْ في وقت القيلولة; لأن الإنسان قد يضع ثيابه في تلك الحال مع أهله ، (ابن كثير)
— عن أنس رضي الله عنه، أن النبي صلى الله عليه وسلم قال: قِيلُوا فَإِنَّ الشَّيْطَانَ لَا يَقِيلُ (رواه الطبراني في المعجم الأوسط)
—عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَمُرُّ بِنَا نِصْفَ النَّهَارِ، أَوْ قَرِيبًا مِنْهُ، فَيَقُولُ: قُومُوا فَقِيلُوا، فَمَا بَقِيَ فَلِلشَّيْطَانِ. (أدب المفرد ١٢٣٩)
— عَنْ مُجَاهِدٍ، قَالَ: بَلَغَ عُمَرَ أَنَّ عَامِلًا لَهُ لَمْ يَقِلْ، فَكَتَبَ إِلَيْهِ عُمَرُ: قِلْ، فَإِنِّي حُدِّثْتُ أَنَّ الشَّيْطَانَ لَا يَقِيلُ. قَالَ مُجَاهِدٌ: إِنَّ الشَّيَاطِينَ لَا يَقِيلُونَ. (المصنَّف لابن أبي شيبة، كِتَابُ النَّوْمِ وَالْقَيْلُولَةِ، بَابُ مَا ذُكِرَ فِي الْقَائِلَةِ نِصْفَ النَّهَارِ ، ج ٦ ص ٢٦٢)

Qaylūlah (القيلولة) refers to sleeping at midday. Al-Fayūmī writes in al-Miṣbāḥ al-Munīr:

> *“قال يقيل: he slept at midday; and الْقَائِلَةِ refers to the time of qaylūlah.”*

Allah Most High says:

“وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ”

(Sūrat al-Nūr, 58)
Ibn Kathīr explains:

> *“This refers to the time of midday rest (qaylūlah), for a person often removes his clothing at that time while relaxing with his family.”*
> *(Tafsīr Ibn Kathīr)*

Prophetic Sunnah of Qaylūlah
— From Anas (ra), the Prophet ﷺ said:

«قِيلُوا فَإِنَّ الشَّيْطَانَ لَا يَقِيلُ»

“Observe qaylūlah, for Shayṭān does not observe qaylūlah.”
(Reported by al-Ṭabarānī in al-Muʿjam al-Awsaṭ)
— Al-Sāʾib ibn Yazīd narrates:
“ʿUmar (ra) would pass by us at midday, or close to it, and say: ‘Stand up and rest (take qaylūlah), for whatever remains of it belongs to Shayṭān.’”
(Adab al-Mufrad, 1239)
— Mujāhid reports:
“It reached ʿUmar (ra) that one of his governors was not taking qaylūlah, so ʿUmar wrote to him: ‘Take qaylūlah, for I have been informed that Shayṭān does not take qaylūlah.’”
Mujāhid added:
“Indeed, the devils do not observe qaylūlah.”
(al-Muṣannaf of Ibn Abī Shaybah, Kitāb al-Nawm wa’l-Qaylūlah, vol. 6, p. 262)

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(4)

عَنِ ابْنِ عُمَرَ قَالَ أَخَذَ عُمَرُ جُبَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ ابْتَعْ هَذِهِ تَجَمَّلْ بِهَا لِلْعِيدِ وَالْوُفُودِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا هَذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ -فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ أَنْ يَلْبَثَ ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجُبَّةِ دِيبَاجٍ فَأَقْبَلَ بِهَا عُمَرُ فَأَتَى بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ قُلْتَ إِنَّمَا هَذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ وَأَرْسَلْتَ إِلَيَّ بِهَذِهِ الْجُبَّةِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبِيعُهَا أَوْ تُصِيبُ بِهَا حَاجَتَكَ-

وقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَمْ أَبْعَثْ إِلَيْكَ لِتَلْبَسَهَا وَلَكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقِّقَهَا خُمُرًا بَيْنَ نِسَائِكَ

(صحيح البخاري- كتاب العيدين، باب في العيدين والتجمل فيه #٩٤٨)

Ibn ʿUmar (ra) narrates:
"ʿUmar once took a cloak made of fine silk brocade that was being sold in the market. He took it and brought it to the Messenger of Allah ﷺ, saying:
'O Messenger of Allah, purchase this and adorn yourself with it for ʿĪd and when delegations come.'
The Messenger of Allah ﷺ replied:
'This is only the clothing of one who has no share (in the hereafter).'
ʿUmar remained as Allah willed that he remain (i.e., some time passed). Then the Messenger of Allah ﷺ sent to him a cloak made of silk. ʿUmar came with it to the Messenger of Allah ﷺ and said:
'O Messenger of Allah, you said, "This is the clothing of one who has no share," and then you sent me this cloak?'
The Messenger of Allah ﷺ said:
'You may sell it, or fulfill some need of yours through it.'
And the Messenger of Allah ﷺ also said:
'I did not send it to you so that you should wear it. Rather, I sent it to you so that you may cut it up into coverings for your women.'"
(Ṣaḥīḥ al-Bukhārī, Kitāb al-ʿĪdayn, #948)

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(5)

This narration is taken from Wāqidī's book Fatūḥ al-Shām (pp. 226–230, under "The Account of the Conquest of Bayt al-Maqdis"), in which the letter of Abū ʿUbaydah ibn al-Jarrāḥ (ra), the journey of ʿUmar ibn al-Khaṭṭāb (ra)

to Bayt al-Maqdis, and the description of his humility and asceticism are all described.

فَكَتَبَ أَبُو عُبَيْدَةَ كِتَابًا يَقُولُ فِيهِ:
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِلَى عَبْدِ اللهِ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ، مِنْ عَامِلِهِ أَبِي عُبَيْدَةَ عَامِرِ بْنِ الْجَرَّاحِ،
أَمَّا بَعْدُ، السَّلَامُ عَلَيْكَ، فَإِنِّي أَحْمَدُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ،
وَأُصَلِّي عَلَى نَبِيِّهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَاعْلَمْ – يَا أَمِيرَ الْمُؤْمِنِينَ –إِنَّا مُنْزِلُونَ لِأَهْلِ مَدِينَةِ إِيلِيَاءَ،
نُقَاتِلُهُمْ أَرْبَعَةَ أَشْهُرٍ، كُلَّ يَوْمٍ نُقَاتِلُهُمْ وَيُقَاتِلُونَ،وَلَقَدْ لَقِيَ الْمُسْلِمُونَ مَشَقَّةً عَظِيمَةً.... وفيه أنه قال:
إِنَّهُمْ يَجِدُونَ فِي كُتُبِهِمْ أَنَّهُ لَا يَفْتَحُ بَلَدَهُمْ إِلَّا صَاحِبُ نَبِيِّنَا، وَاسْمُهُ عُمَرُ، وَأَنَّهُ يَعْرِفُ صفته وَنَعْتَهُ، وَهُوَ عِنْدَهُمْ فِي كُتُبِهِمْ، وَقَدْ سَأَلْنَا حَقْنَ الدِّمَاءِ، فَسِرْ إِلَيْنَا بِنَفْسِكَ، وَأَنْجِدْنَا، لَعَلَّ اللهَ أَنْ يَفْتَحَ هَذِهِ الْبَلْدَةَ عَلَيْنَا عَلَى يَدَيْكَ"....
وفيه:
فَلَمَّا هَمَّ بِالرُّكُوبِ عَلَى بَعِيرِهِ، وَعَلَيْهِ مُرَقَّعَةٌ مِنْ صُوفٍ، وَفِيهَا أَرْبَعَ عَشْرَةَ رَقْعَةً، بَعْضُهَا مِنْ أَدَمٍ-
فَقَالَ لَهُ الْمُسْلِمُونَ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ رَكِبْتَ بَدَلَ بَعِيرِكَ جَوَادًا، وَلَبِسْتَ ثِيَابًا بِيضًا، فَفَعَلَ.
قَالَ الزُّبَيْرُ: أَحْسِبُ أَنَّهَا كَانَتْ مِنْ ثِيَابِ مِصْرَ، تسَاوِي خَمْسَةَ عَشَرَ دِرْهَمًا.
وَطَرَحَ عَلَى عَاتِقِهِ مِنْدِيلًا مِنْ كِتَّانٍ، لَيْسَ بِجَدِيدٍ وَلَا بِالْخَلَقِ، دَفَعَهُ إِلَيْهِ أَبُو عُبَيْدَةَ.
وَقُدِّمَ إِلَيْهِ بَرْذَوْنٌ أَشْهَبُ مِنْ بَرَاذِينِ الرُّومِ.
فَلَمَّا صَارَ عُمَرُ عَلَى ظَهْرِهِ، جَعَلَ الْبَرْذَوْنُ يَهْمِلِجُ بِهِ، فَلَمَّا نَظَرَ عُمَرُ إِلَى الْبَرْذَوْنِ وَفِعَالِهِ، نَزَلَ عَنْهُ مُسْرِعًا، وَقَالَ:
«أَقِيلُوا عَثْرَتِي، أَقَالَ اللهُ عَثْرَتَكُمْ يَوْمَ الْقِيَامَةِ، فَقَدْ كَادَ أَمِيرُكُمْ أَنْ يَهْلِكَ بِمَا دَخَلَ قَلْبِي مِنَ الْعُجْبِ وَالْكِبْرِ.
وَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْكِبْرِ.
وَلَقَدْ كَادَ أَنْ يُهْلِكَنِي ثَوْبُكُمُ الْأَبْيَضُ وَبَرْذَوْنُكُمُ الْمُهْمِلِجُ.»
ثُمَّ إِنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ نَزَعَ مَا كَانَ عَلَيْهِ، ثُمَّ عَادَ إِلَى لُبْسِ مُرَقَّعَتِهِ-
-<u>فُتُوحُ الشَّامِ لِلْوَاقِدِيِّ، ذكر فتح مدينة بيت المقدس</u>
<u>ص٢٢٦- ٢٣٠.</u>

Abū ʿUbaydah wrote a letter in which he said:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

To the servant of Allah, the Commander of the Believers, ʿUmar ibn al-Khaṭṭāb,
from his governor Abū ʿUbaydah ʿĀmir ibn al-Jarrāḥ.
As for what follows: Peace be upon you. I praise Allah, the One besides whom there is no deity, and I send blessings upon His Prophet Muḥammad ﷺ.
Know, O Commander of the Believers, that we have encamped before the inhabitants of the city of Īliyāʾ.
We have been fighting them for four months; each day we fight them and they fight us, and the Muslims have endured great hardship...
(In it he also wrote)
***'They find in their scriptures that their city will not be conquered except by the companion of our Prophet, and that his name is ʿUmar. Their books describe his qualities and characteristics clearly, and they know him from what is in their writings.*

*We have asked that bloodshed be spared. So travel to us yourself, assist and support us, so that perhaps Allah may open this city for us at your hands.'**"*
(The narration continues)
"When ʿUmar intended to mount his camel, he was wearing a woolen cloak that had fourteen patches, some of them made of leather.
The Muslims said to him:

> *"O Commander of the Believers, if only you would ride a fine horse instead of this camel, and wear white garments."*

So he agreed.
Al-Zubayr said:
"I think the garment he wore was from the cloth of Egypt and was worth fifteen dirhams."
He placed over his shoulder a linen cloth — neither new nor worn out — which Abū ʿUbaydah had given him.
Then a light-grey mule from the mounts of the Romans was brought forward for him.
When ʿUmar mounted it and it began prancing beneath him, ʿUmar glanced at the animal and the way it moved. He immediately dismounted quickly and said:

> *'Help me recover from this slip and misstep! May Allah pardon and overlook your slips on the Day of Resurrection.*
> *For your leader was nearly destroyed by the pride and self-admiration that entered my heart.*
> *I heard the Messenger of Allah ﷺ say:*
> *"He will not enter Paradise who has even a mustard seed's weight of arrogance in his heart."*
> *These white clothes of yours and this prancing mount almost ruined me.'"*

Then ʿUmar (ra) removed what he had been wearing and returned to wearing his patched cloak.

(Fatūḥ al-Shām by al-Wāqidī,
section: The Conquest of Bayt al-Maqdis, pp. 226–230)

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(6)

عَنْ أَبِي حَازِمٍ، قَالَ أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ خَيْبَرَ: "لأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلاً، يَفْتَحُ اللهُ عَلَى يَدَيْهِ، يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ ". قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ " أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ ". فَقِيلَ هُوَ يَا رَسُولَ اللهِ يَشْتَكِي عَيْنَيْهِ. قَالَ " فَأَرْسِلُوا إِلَيْهِ ". فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ

بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ، فَقَالَ عَلِيٌّ يَا رَسُولَ اللهِ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا، فَقَالَ " انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللهِ فِيهِ، فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ ".

(رواه البخاري- باب غَزْوَةُ خَيْبَرَ # ٤٢١٠)

Sahl ibn Saʿd (ra) reported:
On the day of Khaybar, the Messenger of Allah ﷺ said,
“Tomorrow I will give the banner to a man through whose hands Allah will grant victory; a man who loves Allah and His Messenger, and Allah and His Messenger love him.”
Sahl said:That night the people spent their time discussing which of them would be given the banner. When morning came, they went early to the Messenger of Allah ﷺ, each one hoping that it would be given to him.
The Prophet ﷺ said:
“Where is ʿAlī ibn Abī Ṭālib?”
They replied:
“He is suffering from an eye ailment, O Messenger of Allah.”
He said:
“Send for him.”
He was brought, and the Messenger of Allah ﷺ spat into his eyes and supplicated for him, and he was cured as though he had never had any pain.
Then the Prophet ﷺ gave him the banner.
ʿAlī said:
“O Messenger of Allah, shall I fight them until they become like us (i.e., Muslims)?”
The Prophet ﷺ replied:
“Proceed calmly until you reach their courtyard, then call them to Islam, and inform them of what Allah requires of them therein.
For, by Allah, that Allah guides a single man through you is better for you than having red camels.”
(Bukhārī – Book of the Campaign of Khaybar, ḥadīth #4210)

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(7)

عَنْ جَرِيرٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ ". فَقُلْتُ بَلَى. فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَحْمَسَ وَكَانُوا أَصْحَابَ خَيْلٍ وَكُنْتُ لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَضَرَبَ يَدَهُ عَلَى صَدْرِي حَتَّى رَأَيْتُ أَثَرَ يَدِهِ فِي صَدْرِي وَقَالَ " اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا ". قَالَ فَمَا وَقَعْتُ عَنْ فَرَسٍ بَعْدُ. قَالَ وَكَانَ ذُو الْخَلَصَةِ بَيْتًا بِالْيَمَنِ لِخَثْعَمَ وَبَجِيلَةَ، فِيهِ

نُصُبٌ تُعْبَدُ، يُقَالُ لَهُ الْكَعْبَةُ. قَالَ فَأَتَاهَا فَحَرَّقَهَا بِالنَّارِ وَكَسَرَهَا. قَالَ وَلَمَّا قَدِمَ جَرِيرٌ الْيَمَنَ كَانَ بِهَا رَجُلٌ يَسْتَقْسِمُ بِالأَزْلاَمِ فَقِيلَ لَهُ إِنَّ رَسُولَ رَسُولِ اللَّهِ صلى الله عليه وسلم هَا هُنَا فَإِنْ قَدَرَ عَلَيْكَ ضَرَبَ عُنُقَكَ. قَالَ فَبَيْنَمَا هُوَ يَضْرِبُ بِهَا إِذْ وَقَفَ عَلَيْهِ جَرِيرٌ فَقَالَ لَتَكْسِرَنَّهَا وَلَتَشْهَدَنَّ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَوْ لأَضْرِبَنَّ عُنُقَكَ. قَالَ فَكَسَرَهَا وَشَهِدَ، ثُمَّ بَعَثَ جَرِيرٌ رَجُلاً مِنْ أَحْمَسَ يُكْنَى أَبَا أَرْطَاةَ إِلَى النَّبِيِّ صلى الله عليه وسلم يُبَشِّرُهُ بِذَلِكَ، فَلَمَّا أَتَى النَّبِيَّ صلى الله عليه وسلم قَالَ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتُ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ. قَالَ فَبَرَّكَ النَّبِيُّ صلى الله عليه وسلم عَلَى خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

(رواه البخاريّ، باب غَزْوَة ذِي الْخَلَصَةِ، #٤٣٥٧)

Jarīr (ra) reported:
The Messenger of Allah ﷺ said to me:
“Will you not relieve me from Dhū al-Khalaṣah?”
I replied, “Certainly.”So I set out with one hundred and fifty horsemen from the tribe of Aḥmas — they were skilled riders. But I myself used to have difficulty staying firm on a horse, so I mentioned this to the Prophet ﷺ. He then struck his hand upon my chest, and I could see the mark of his blessed hand upon me, and he said:
“O Allah, make him firm, and make him a guide who is guided.”
Jarīr said: After that, I never fell from a horse again!
Dhū al-Khalaṣah was a temple in Yemen belonging to Khathʿam and Bajīlah. It contained idols that were worshipped, and it used to be called “the Kaʿbah.”
Jarīr reached the place and burned it with fire and demolished it.
When he entered Yemen, there was a man there who practiced divination with arrows. The people said to him, “The messenger of the Messenger of Allah ﷺ is here, and if he is able to reach you, he will strike your neck.” While the man was busy drawing lots, Jarīr approached him and said:
“You will smash these idols and you will testify that there is no god but Allah — or I will strike your neck.”
So the man broke them and testified to the truth.
Jarīr then sent a man from Aḥmas, known as Abū Arṭāh, to give the Prophet ﷺ the glad tidings. When he came to the Prophet ﷺ he said:
“O Messenger of Allah! By the One Who sent you with the truth, I did not come until I left it (the temple) looking like a mangy camel (i.e., utterly ruined).”
The Prophet ﷺ then invoked blessings upon the horses of Aḥmas and their men five times.
(Bukhārī — Book of the Expedition of Dhū al-Khalaṣah, ḥadīth #4357)